

vocation or profession, but to train the intellectual faculties. They therefore hold that "mental discipline" is the true object of a higher culture, and that for its attainment the study of the ancient classics and mathematics is superior to all other means. From the tone assumed by its defenders when speaking of its incomparable fitness to develop all the mental faculties, it might be inferred that this scheme of study was formed by the help of a perfected science of the human mind, nothing, however, could be more erroneous, not only was that system devised anterior to anything like true mental science, but it antedates by centuries the whole body of modern knowledge. There was abundance of vague metaphysics, but hardly a germ of that positive knowledge of the laws of mind which could serve as a valid basis of education.

The sciences are much preferable to dead languages as instruments of culture. For if it be held desirable merely to task the memory by a dead pull of arbitrary facts (and there are not wanting those who hold to this notion of discipline), then it is only necessary to use the innumerable facts of science, without regard to order; but when we take into account the immense importance of methodizing mental acquisition and utilizing the principle of national association among the elements of knowledge, the immeasurable superiority of the sciences for this purpose becomes at once apparent.

That there is a useful discipline in the critical study of the dead languages as in the critical study of most other things, is not denied; but that it has either the transcendent importance usually assumed or that it cannot be substantially acquired by the mastery of modern studies, is what the advocates of dead languages have failed to prove.

The young classical student is detached from all his early mental connections, expatriated to Greece and Rome for a course of years, becomes charged with antiquated ideas and then returns to resume his relation with the onflowing current of events in his own age. If the classical system grasps the conception of

education in its ends as well as its beginnings, as a preparation for the activities of life; if it unfolds the order of the world and puts the student in command of the ripest and richest results of past thinking; if it qualifies best for the relations of parenthood, citizenship and the multiform responsibilities of social relation; if it equips for the courageous and intelligent consideration of those vital questions which the progress of knowledge and aspiration are forcing upon society; if it fits most effectually for these supreme ends, then indeed it affords a proper discipline for the needs of the time; but if the student after having faithfully mastered his collegiate tasks, finds upon entering the world of action that his acquisitions are not available; that he has to leave them behind him and begin anew, then his preparation has been a bad one, time has been irretrievably lost, power irrecoverably wasted, and the chances are high that he will give the go-by to modern knowledge and reduce his intellectual life to the languid nursing of his classical memories.

With the growing perception of the relation between human thought and human life, it will be seen that by far the most priceless of all things is mental power; while one of the highest offices of education must be strictly to economize and wisely to expend it. Science, made the basis of culture will accomplish this result.

The ideal of the higher education demanded by the present age, especially in this country where it is becoming most general in a scheme of study which, while it represents the present state of knowledge, shall at the same time best prepare for the responsible work of active life.

The most obvious part of the value of scientific instruction, the mere information which it gives, speaks for itself. We are born into a world which we have not made; a world whose phenomena takes place according to fixed laws, of which we do not bring any knowledge into the world with us. In such a world we are appointed to live, and in it all our work is to be done. Our whole working power depends on knowing the laws of